1.25

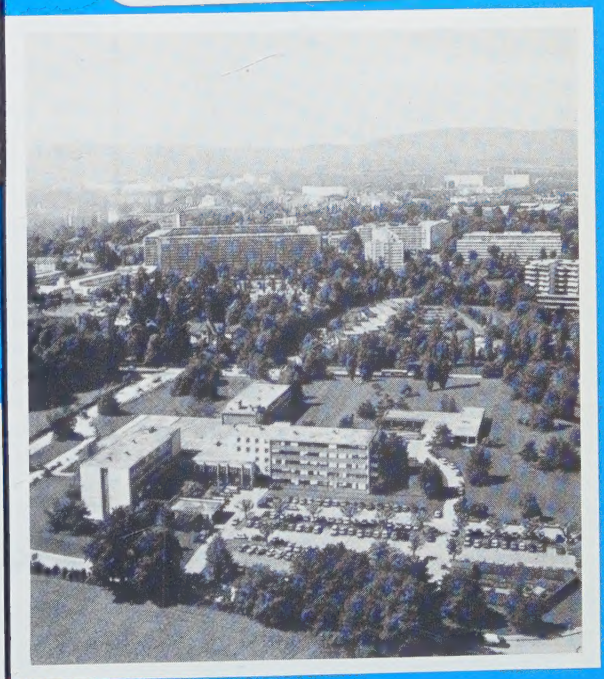
livingCity

2 1983 VOLUME 22 FEBRUARY

DIALOGUE FOR PEACE, A CHALLENGE FOR OUR TIME

Page 2

FEB 11 1983
PRIVATE THEOLOGICAL
LIBRARY



AN ECUMENICAL STYLE OF LIFE

Visit to the World Council of Churches

Page 9

A BITTER CHILDHOOD IN THE STREETS OF BOGOTA

Page 16

2 1983 VOLUME 22 FEBRUARY

livingCity

2 *DIALOGUE FOR PEACE — A CHALLENGE FOR OUR TIMES. The message of Pope John Paul II for the celebration of the Day of Peace, January 1, 1983.*

9 *AN ECUMENICAL STYLE OF L Chiara Lubich and representatives o Focolare Movement were invited to and address the leaders and associat the World Council of Churches.*

Sharry Silvi	Editor
Mary Adams	Managing Editor
Lucy Comolli	Art Director
Doris Revere Peters	Contributing Editor
Marilyn Boesch James and Kathy Webber	Article Editors
Vera Giannini	Senior Copy Editor
Richard Tetreau Carolyn Johnson	Copy Editors
Longina Briones	Assistant Art Director
Mary Young	Circulation Manager
Rolf F. Rehe	Art Consultant

Living City is published 11 times a year (10 monthly and a bimonthly issue in August-September) by the Focolare Movement, a non-profit corporation, P. O. Box 496, New York, NY 10021.

Subscription prices for one year: USA and possessions: US$12.75; Canada: US$15.00; Elsewhere: US$18.00; Air Mail (all countries): US$25.00.

An envelope is enclosed in each magazine for subscription orders and inquiries: LIVING CITY, P. O. Box 126, Jamaica, NY 11415.

© 1983 by the Focolare Movement, Women's Branch, Inc. All rights reserved.

OTHER EDITIONS OF THE FOCOLARE MOVEMENT MAGAZINE

CHINESE: "San Sing Seung Yuet Hong" - 70 W loo Road 11 B/F - Kowloon - Hong Kong

DUTCH: "Nieuwe Stad" - St. Stephanusstraa - Nijmegen - Holland

BITTER CHILDHOOD IN THE TREETS OF BOGOTA: Young people f the Gen Movement at work with the treet children" of Colombia's capital.

21 *OUR NEIGHBOR: A meditation by Chiara Lubich, foundress of the Focolare Movement.*

26 *STARTING AGAIN TOGETHER: Experiences of unity in the family.*

CONTENTS

Pope John Paul II	DIALOGUE FOR PEACE, A CHALLENGE FOR OUR TIME	2
Joan Back	AN ECUMENICAL STYLE OF LIFE	9
Carlo Casabeltrame	A BITTER CHILDHOOD IN THE STREETS OF BOGOTA	16
Chiara Lubich	OUR NEIGHBOR	21

OTHER DEPARTMENTS

WORD OF LIFE	22
EXPERIENCES	23
Another opportunity to serve	24
FAMILY LIFE	
Starting again together	26
THE YOUNG AND THE GOSPEL	28

ENCH:
'Nouvelle Cité" - 131, rue Castagnary F75 015
s - France
'Nouvelle Cité" - C.P. 636 - St. Jerome - P. Q. -
ada - J7Z 5T9

RMAN: "Neue Stadt" - Gleissnerstrasse 87 -
00 Munchen 83 - Germany

ITALIAN: "Città Nuova" - Via degli Scipioni 265
00192 Rome - Italy

PORTUGUESE: "Cidade Nova" - Rua Pio XII 274 -
Paraiso, Sao Paulo - Brazil

SPANISH:
1. "Ciudad Nueva" - Av. da Rivadavia 4939 - Buenos Aires 24 - Argentina
2. "Ciudad Nueva" - Ferrer del Rio - 1 esc A, 2º 5a Madrid - Spain

OTHER ENGLISH EDITIONS:
1. "New City" - 57 Twyford Avenue - London W3 - England
2. "New City" - P. O. Box 332 - Manila, Philippines
3. "New City" - 367 Balwyn Rd. - Balwyn North 3104 - Australia

Dialogue for peace, a challenge for our time

We are publishing below the message of His Holiness John Paul II for the celebration of the Day of Peace January 1, 1983.

On the threshold of the New Year 1983, for the sixteenth World Day of Peace, I present to you this message on the theme *Dialogue for Peace, a challenge for our time.* I am addressing it to all those who are, on the one hand, a people responsible for peace: those who preside over the destiny of peoples, international officials, politicians, diplomats. But I am also addressing it to the citizens of each country. All are in fact called by the need to prepare true peace, to maintain it or to reestablish it, on solid and just foundations. Now I am deeply convinced that dialogue — true dialogue — is an essential condition for such peace. Yes, this dialogue is necessary, not only opportune. It is difficult, but it is possible, inspite of the obstacles that realism obliges us to consider. It therefore represents a true challenge, which I invite you to take up. And I do this without any other purpose than that of contributing, myself and the Holy See, to peace, by taking very much to heart the destiny of humanity, as the heir of the message of Christ and as the first one responsible for that message, which is above all a message of Peace for all men.

Peoples' aspiration for peace and dialogue

I am sure that in this I am voicing *the basic aspiration* of the men and women of our time. Is not this desire for peace affirmed by all leaders in their good wishes to their nations or in the declarations which they address to other countries? What political party will abstain from including in its program the quest of peace? As for the International Organizations, they were created to promote and guarantee peace, and they maintain this objective in spite of setbacks. Public opinion itself, when it is not artificially aroused by some passionate feeling of pride or unjust frustration, opts for peaceful solutions. In addition, more and more movements work, even with a lucidity or sincerity that can sometimes leave much to be desired, in order to cause people to realize the need to eliminate, not only all war, but everything which can lead to war. Citizens, in general, wish there to be a climate of peace which will guarantee their search for well-being, particularly when they find themselves faced — as in our own days — by an economic crisis which threatens all workers.

But it would be necessary to go to the logical conclusion of this aspiration, which is happily very widespread: peace will not be established, nor will it be maintained, unless one takes the means. And the means par excellence is adopting an attitude of dialogue, that is of patiently introducing the mechanisms and phases of dialogue wherever peace is threatened or already compromised, in families, in society, between countries or between blocs of countries.

Past experience shows the importance of dialogue

The experience of history, even recent history, shows in fact that dialogue is necessary for true peace. It would be easy to find cases where the conflict seemed fatal, but where was was avoided or abandoned, because the parties believed in the value of dialogue and practised this dialogue, in the course of long and honest discussions. On the contrary, where there have been conflicts — and, contrary to a widespread opinion, one can, alas, number more than a hundred and fifty armed conflicts since the Second World War — it was that dialogue did not really take place, or that it was fortified, made into a snare, or deliberately reduced. The year which has just ended has once more offered the spectacle of violence and war. People have shown that they preferred to use their arms rather than to try to understand one another. Yes, side by side with signs of hopw, the year 1982 will leave in many human families a memory of desolation and ruin, a bitter taste of tears and death.

Dialogue for peace is necessary

Now, who then would dare to make light of such wars, some of which are still going on, or of states of war, or of the deep frus-

trations that wars leave behind? Who would dare to envisage, without trembling, yet more extensive and much more terrible wars, which still threaten? Is it not necessary *to give everything in order to avoid war*, even the "limited war" thus euphemistically called by those who are not directly concerned in it, given the evil that every war represents its price that has to be paid in human lives, in suffering, in the devastation of what would be necessary for human life and development, without counting the upset of necessary tranquility, the deterioration of the social fabric, the hardening of mistrust and hatred which wars maintain towards one's neighbor? And today when even conventional wars become so murderous, when one knows the tragic consequences that nuclear war would have, the need to stop war or to turn aside its threat is all the more imperious. And thus we see as more fundamental the *need to have recourse to dialogue*, to its political strength, which must avoid recourse to arms.

Dialogue for peace is possible

But some people today, who consider themselves realists, are doubtful about the possibility of dialogue and its effectiveness, not least when the positions are so tense and irreconcilable that they seem to allow no space for any agreement. How many negative experiences, how many repeated setbacks, would seem to support this disillusioned viewpoint!

And yet, *dialogue for peace is possible*, always possible. It is not a utopia. Moreover, even when dialogue has not seemed possible, and when one has come to the point of armed confrontation, has it not been necessary, after all, after the devastation of war, which has shown the power of the conqueror, but has resolved nothing regarding the rights which were contested, has it not been necessary to seek for dialogue? To tell the truth the conviction which I am affirming here does not repose upon this fatality, but upon a reality: on a consideration of *the profound nature of the human person.* Those who share the Christian faith will be more easily persuaded of this, even if they also believe in the congenital weakness and sin which mocks the human heart since the beginning. But every person, whether a believer or not, while remaining prudent and clearsighted concerning the possible hardening of his brother's heart, can and must preserve enough confidence in man, in his capacity of being reasonable, in his sense of what is good, of justice, of fairness, in his possibility of brotherly love and hope, which are never totally averted, in order to aim at recourse to dialogue and to the possible resumption of dialogue. Yes, people are finally capable of overcoming divisions, conflicts of interests, even if the oppositions would seem radical ones — especially when each party is convinced that it is defending a just cause — if they believe in the virtue of dialogue, if they accept to meet face to face to seek a peaceful and reasonable solution for conflicts. It is even more necessary that they should not allow themselves to be discouraged by real or apparent failures. It is all the more necessary that they should consent to begin again ceaselessly to propose true dialogue — by removing obstacles and by eliminating the defects of dialogue which I shall speak about later — and to travel to the end this single road which leads to peace, with all its demands and conditions.

The virtues of true dialogue

I therefore consider it useful to recall at this point the *qualities of true dialogue.* They apply in

the first place to dialogue between individuals. But I am thinking also and especially of dialogue between social groups, between political forces in a nation, between States within the international community. They also apply to dialogue between the vast human groupings which are distinguished from one another and which face one another on the levels of race, culture, ideology or religion. So the students of warfare recognize that most conflicts find their roots here, at the same time as being connected with the great present day antagonisms of East-West on one hand, North-South on the other.

Dialogue is a central and essential element of ethical thinking among people, whoever they may be. Under the aspect of an exchange, of communication between human beings that language makes possible, it is in fact a common quest.

Basically, it presupposes the *search for what is true, good and just* for every person, for every group and every society, in the grouping which one is a member of or in the grouping which presents itself as the opposing one.

It therefore demands first of all *openness and welcome:* that each party should explain its thoughts, but should also *listen* to the explanation of the situation such as the other party describes it, sincerely feels it, with the real problems which are proper to the party, its rights, the injustices of which it is aware, the reasonable solutions which it suggests. How could peace become established while one party has not even taken the trouble to consider the conditions of the other party's existence!

To engage in dialogue thus presupposes that each party should accept the *difference* and the *specific nature* of the other party. It also presupposes that each party should become really aware of what separates it from the other, and that it should assume it, with a risk of tension that comes from it, without renouncing through cowardice or constraint what it knows to be true and just, for this would result in a shaky compromise. And, on the other hand, one should not attempt to reduce the other party to a mere object, but one should consider the party to be an intelligent, free and responsible subject.

Dialogue is at the same time the search for what is and *which remains common to people*, even in the midst of tensions, opposition and conflicts. In this sense, it is to make the other party a neighbor. It is to accept its contribution, it is to share with it responsibility before truth and justice. It is to suggest and to study all the possible formulas for honest reconciliation, while being able to link to the just defence of the interests and honor of the party which one represents the no less just understanding and respect for the reasons of the other party, as well as the demands of the general good which is common to both.

Furthermore, is it not more and more obvious that all the peoples of the earth find themselves in a situation of mutual interdependence on the economic, political and cultural levels? Any one who attempted to free himself from his solidarity would soon suffer from it himself.

Finally, true dialogue is the search for what is good by peaceful means. It is the persistent determination to have recourse to all the possible formulas of negotiation, mediation and bargaining, to act in such a way that the factors which bring people together will be victorious over the factors of division and hate. It is a recognition of the inalienable dignity of human beings. It rests upon respect for human life. It is a *wager upon the social nature of people*, upon their calling to go forward together, with continuity, by a converging meeting of minds, wills, hearts, towards the goal that the Creator has fixed for them. This goal is to make the world a place for everybody to live in and worthy of everybody.

The political virtue of such a dialogue could not fail to bear fruit for peace. My esteemed predecessor Paul VI devoted to dialogue a large part of his first Encyclical *Ecclesiam Suam.* He wrote: "Openness to dialogue which is disinterested, objective and frank, is in itself a declaration in favor of free and honest peace. It excludes pretense, rivalry, deceit and betrayal" (*AAS* 56, 1964, p. 654). This virtue of dialogue demands of the political leaders of today much clearsightedness, honesty and courage, not only with regard to other peoples, but with regard to the public opinion of their own people. It presupposes often a true conversion. But there is no other possibility in the face of the threat of war. And once again, it is not an illusion. It would be easy to quote those of our contemporaries who have gained honor by practicing it thus.

Obstacles to dialogue, false forms of dialogue

On the other hand, it seems to me salutary also to condemn *particular obstacles to the dialogue for peace.*

I am not speaking about the difficulties inherent in political dialogue such as the frequent difficulty of reconciling concrete interests which oppose one another; there is also the frequent difficulty of emphasizing two precarious conditions of existence without being

able to point to injustice properly speaking on the part of others. I am thinking of what *damages or prevents the normal process of dialogue*. I have already let it be understood that dialogue is blocked by an *a priori* decision to concede nothing, by a *refusal to listen*, by a claim to be — oneself and only oneself — the measure of justice. This attitude can conceal quite simply the blind and deaf *selfishness* of a people, or more often the *will to power* of its leaders. It also happens that this attitude coincides with an exaggerated and out-of-date concept of the *sovereignty and security* of the State. The State then runs the risk of becoming the object of a so-to-speak unquestionable undertaking. It runs the risk of justifying the most questionable undertaking. Orchestrated by the powerful means at the disposal of propaganda, such worship — which is not to be confused with properly understood patriotic attachment to one's own nation — can inhibit the critical sense and moral sense of the more aware citizens and can encourage them to go to war.

For all the more reason one must mention the tactical and deliberate *lie*, which misuses language, which has recourse to the most sophisticated techniques of propaganda, which deceives and distorts dialogue and incites to agression.

Finally, while certain parties are fostered *by ideologies* which, inspite of their declarations, are opposed to the dignity of the human person, to his or her just aspirations according to the healthy principles of reason, of the natural and eternal law (cf. *Pacem in Terris*, *AAS* 55, 1963, p.300), ideologies which see in struggle the motive force of history, that see in force the source of light, that see in the discernment of the enemy the ABC of politics, dialogue is fixed and sterile. Or, if it still exists, it is a superficial and falsified reality. It becomes very difficult, not to say impossible, therefore. There follows almost a complete lack of communication between countries and blocs. Even the international institutions are paralyzed. And the setback to dialogue then runs the risk of serving the arms race.

However, even in what can be considered as an impasse to the extent that individuals support such ideologies, the attempt to have a

Pope John Paul II in Argentina, June 1982, another step in his tireless efforts for peace.

lucid dialogue seems still necessary in order to unblock the situation and to work for the possible establishment of peace on particular points. This is to be done by counting upon common sense, on the possibilities of danger for everyone and on the just aspirations to which the peoples themselves largely adhere.

Dialogue on the national level

Dialogue for peace must be established in the first place *on the national level* in order to resolve social conflicts, in order to seek the common good. While bearing in mind the interests of different groups, the common effort for peace must be made ceaselessly, in the exercise of freedoms and duties which are democratic for all, thanks to the structures of participation and thanks to the many means of reconciliation between employers and workers, in the manner of respecting and associating the cultural, ethnic and religious groups which make up a nation. When unfortunately dialogue between government and people is absent, social peace is threatened or absent, It is like a state of war. But history and present day observation show that many countries have succeeded or are succeeding in establishing a true working together, to resolve the conflicts which arise within them, or even prevent them, by acquiring means of dialogue which are truly effective. They also give themselves a legislation which is in constant evolution, which appropriate jurisdictions cause to be respected in order to correspond to the common good.

Dialogue for peace on the international level

If dialogue has shown itself to be producing results on the national level why should it not be so on *the international level.* It is true that the problems are more complicated, the parties and interests in question are more numerous and less homogeneous. But the means par excellence always remains honest and patient dialogue. Where this is missing between nations, every effort must be made to restore it. Where it is insufficient, it must be perfected, dialogue should never be set aside by having recourse to the force of arms in order to resolve conflicts. And the great responsibility which is here engaged is not only that of the opposing parties, whose passion it is difficult to dominate. It is also and much more the responsibility of more powerful countries which fail to help them to restore dialogue, which push them into war, or which tempt them by arms trading.

"Dialogue between nations must be based upon the strong conviction that the good of the people cannot be finally accomplished against the good of another people."

Dialogue between nations must be based upon the strong conviction that the good of the people cannot be finally accomplished against the good of another people: all have the same rights, the same claims to a worthy life for their citizens. It is also essential to make progress in overcoming artificial divisions, inherited from the past, and the antagonism of blocs. Greater recognition must be given to the increasing interdependence between the nations.

The object of international dialogue

If one wishes to state exactly *the object of international dialogue,* one can say that it must be notably concerned with the rights of man, with justice between peoples, with economics, with disarmament, and with the common international good.

Yes, it must be directed towards the recognition of individuals and human groups in their specific nature, in their original character, with the air of freedom which they need, and notably in the exercise

of their *basic rights*. On this subject, one can hope for an international juridical system which is more receptive to the appeals of those whose rights are violated and one can hope for jurisdictions which have effective means capable of making their authority respected.

If injustice in all its forms is the first source of violence and war it goes without saying that, in a general way, dialogue for peace cannot be dissociated from *dialogue for justice*, on behalf of peoples who suffer frustration and domination by others.

Dialogue for peace will also necessarily involve a discussion of the rules which govern *economic life*. For the temptation to violence and war will always be present in societies where greed and the search for material goods impels a wealthy minority to refuse the mass of people the satisfaction of the most elementary rights to food, education, health and life (cf. *Gaudium et Spes*, 69). This is true at the level of every country; but also in the relationships between countries, especially if bilateral relations continue to be prevalent. It is here that openness to multilateral relationships, notably in the framework of the International Organizations, brings an opportunity for dialogue which is less burdened by inequalities and therefore more favorable to justice.

Obviously the object of international dialogue will also concern itself with the dangerous *arms race* in such a way as to reduce it progressively, as I suggested in the message I sent to the United Nations Organization last June, and in conformity with the message that the learned members of the Pontifical Academy of Sciences took on my behalf to the leaders of the nuclear powers. Instead of being at the service of people, the economy is becoming militarized. Development and well-being are subordinated to security. Science and technology are being degraded into the auxiliaries of war. The Holy See will not grow weary in insisting upon the need to put a stop to the arms race through progressive negotiations, by appealing for a reciprocity. The Holy See will continue to encourage all steps, even the smalles one, of reasonable dialogue in this very important sphere.

But the object of dialogue for peace cannot be reduced to a condemnation of the arms race; it is a question of searching for a whole more just *international order*, consensus on the more equitable sharing of goods, services, knowledge, information, and a firm determination to order these latter to the common good. I know that such a dialogue of which the North-South dialogue forms a part, is very complex; it must be resolutely pursued, in order to prepare the conditions for true peace as we approach the third millennium.

Appeals to leaders

After these considerations my message is intended to be above all an appeal to take up the challenge to dialogue for peace.

I address it in the first place to you, the *Heads of State and Government!* May you be able, in order that your people may know real social peace, to permit all the conditions for dialogue and common effort which, when justly established, would not compromise but would favor, in the long term, the common good of the nation, in freedom and independence! May you be able to conduct this dialogue on equal terms with the other countries, and assist the parties in conflict to find the paths of dialogue, of reasonable reconciliation and of just peace!

I also appeal to you, *the diplomats*, whose noble profession it is, among other things, to deal with disputed points and to seek to resolve them through dialogue and negotiation, in order to avoid recourse to arms, or to take the place of the belligerents. It is a work of patience and perseverance, which the Holy See values all the more in view of the fact that it itself is engaged in diplomatic relationships, in which it seeks to cause dialogue to be adopted as the most suitable means of overcoming differences.

I wish above all to repeat my confidence in you, the leaders and members of the *International Organizations*, and to you, the international officials! In the course of the last ten years, your Organizations have too often been the object of attempts at manipulation on the part of nations wishing to exploit such bodies. However it remains true that the present multiplicity of violent clashes, divisions and blocks on which bilateral relations founder, offer the great International Organizations the opportunity to engage upon a qualitative change in their activities, even to reform on certain points their own structures in order to take into account new realities and to enjoy effective power. Whether they are regional or worldwide, your Organizations have an exceptional chance to seize: to regain, in all its fullness, the mission which is theirs by virtue of their origin, their charter and their mandate: *to become the places and instruments par excellence for true dialogue for peace*. Far from allowing themselves to be overcome by paralyzing pessimism and discouragement, they have the possibility of affirming themselves still more as centers of encounter, where one can envisage the questioning of the most audacious of the practices which today prevail in political, economic, monetary and cultural exchanges.

I also make a particular appeal to you *who work the the mass media!* The sad events which the world had experienced in recent times have confirmed the importance of enlightened opinion in order that a conflict might not degenerate into war. Public opinion, in fact, can put a brake on warlike tendencies or, on the contrary, support these same tendencies to the point of blindness. Now, as those responsible for radio and television broadcasts, and for the press, you have an ever more preponderant role in this sphere; I encourage you to weigh your responsibility and to show with the greatest objectivity, the rights, the problems and the attitudes of each of the parties in order to promote understanding and dialogue between groups, countries and civilizations.

Finally, I must address myself to every man and woman and also to you, the young; you have many opportunities to break down the barriers of selfishness, lack of undersatnding and aggression by your way of carrying on a dialogue, every day, in your family, your village, your neighborhood, in the associations in your city, your region, without forgetting the Non-governmental Organizations. Dialogue for peace is the task of everyone.

Particular reasons for Christians to take up the challenge of dialogue

And now, I exhort you especially, the *Christians*, to take your part in this dialogue in accordance with the responsibilities that are yours, to pursue them with that quality of openness, frankness and justice that is called for by the *charity* of Christ, to take them up again ceaselessly, with the tenacity and *hope* which faith enables you to have. You also know the need for *conversion* and *prayer*, for the main obstacle to the establishment of justice and peace is to be found *in man's heart, in sin* (cf. *Gaudium et Spes*, 10), as it was in the heart of Cain when he refused dialogue with his brother Abel (cf. *Genesis* 4: 6-9). Jesus has taught us how to listen, to share, to act towards other people as one would wish for oneself, to settle differences while one travels together (cf. *Mt* 5:25), to pardon. And above all, by his death and Resurrection, he came to deliver us from the sin which sets up one against the other, to give us his peace, to break down the wall which separates the peoples. This is why the Church does not cease to implore the Lord to grant people the gift of his Peace, as the Message of last year emphasized. People are no longer vowed to not understanding one another or to being divided from one another, as at Babel (cf. *Genisis* 11:7-9). In Jerusalem, on the day of Pentecost, the Holy Spirit caused the first disciples of the Lord to rediscover, beyond the diversity of languages, the royal road to peace in brotherhood. The Church remains the *witness of this great hope.*

"May Christians be ever more aware of their vocation to be ... the humble shepherds of that peace which ... God entrusted to us."

• • •

May Christians be ever more aware of their vocation to be, against winds and tides, the humble shepherds of that peace which, on Christmas night, God entrusted to us!

And, with them, may all men and women of good will be enabled to take up *this challenge for our time*, even in the midst of the most difficult situations, that is to say, may they be enabled to do everything in order to avoid war and to commit themselves for this purpose, with increased conviction to the path which removes the threat of war: *dialogue for peace!*

From the Vatican, 8 December 1982.

An ecumenical style of life

by JOAN BACK

In Geneva, Switzerland, Chiara Lubich and other representatives of the Focolare Movement recently spoke to the leaders and associates of the World Council of Churches about the Focolare Movement's spirituality and purpose. The general secretary of the Council, Dr. Philip Potter, had invited these members of the Movement to address the gathering.

A panoramic view of the headquarters of the World Council of Churches which is situated in the "international zone" of Geneva, Switzerland. The building houses offices, conference rooms and auditoriums, a library and a chapel where the personnel meet every morning for a "prayer of intercession." Liturgical services for various Christian denominations are held weekly in the chapel. TOP: The World Council of Churches logo — a boat with a cross as its mast.

"This is not the first time that Chiara and the focolarini have come here," Dr. Potter commented when presenting Chiara Lubich to the 120 directors and participants present at the Council. "In fact, fifteen years ago, in 1967, you came here and spoke to many of us," he told Chiara. "That same year you visited the Ecumenical Patriarch Athenagoras I in Constantinople, and later he, himself visited us.

"There are many reasons why we welcome you," the general secretary continued. "First of all, we welcome you for yourself and what you stand for, because you are truly an ecumenical person." Then Dr. Potter briefly recounted Chiara's story, from the time of World War II to the present, noting the close relationships formed "not only with your fellow Roman Catholics, but with the Orthodox, Anglicans and Protestants, and with people from all different countries . . . thus making a significant contribution to the ecumenical movement."

Dr. Potter went on to mention three key aspects of the Focolare spirituality — the renewal brought about by living the "word of life"; the presence of Jesus promised where two or three are gathered in his name (a presence Dr. Potter defined as the "heart" of the ecumenical movement); and unity.

"I would also like to remark upon what I would call your 'ecumenical lifestyle,' " Dr. Potter continued. "It is characterized by openness to dialogue, and an attitude of mutual respect and mutual caring. And then, there is your joy . . . I think it is undoubtedly one of the main characteristics of members of the Focolare Movement."

Dr. Potter concluded with a word about his own experience. At

Geneva, October 5, 1982. *During the morning, a plenary session was held in the main meeting hall of the World Council of Churches. Chiara Lubich spoke on the spirituality of the Focolare Movement. Seated here with Chiara are several representatives of the Movement. From the left: Gisella Calliari, Dr. Enzo Fondi, Chiara Lubich, Dr. Gabriella Fallacara, Oreste Basso, and Dr. Philip Potter, the general secretary of the World Council of Churches.*

eighteen years of age he had asked himself what could be his vocation in that war-torn world. Then, in 1943, he felt called to ministry, and began studying theology. As a Methodist, he was greatly inspired by the English theologians Charles and John Wesley, who were instrumental in founding the Methodist Church.

"And so," Dr. Potter told Chiara, "you and I share a common faith in the fire of the love of God. Now I would like to ask you and your colleagues to tell us who you are and what you do, and to give us some words of inspiration."

On October 9, 1982, *Le Courrier*, The French language newspaper of Geneva reported about the visit of Chiara and quoted excerpts from her talk. On the 5th, Chiara had spoken about the basic thrust of this Movement whose members want to contribute to the spreading of unity in the world by choosing Jesus Crucified and Forsaken as their model and teacher.

"It is our love for him," Chiara explained, "which has given us the strength to never break unity among us but rather to rebuild it always, so that we can re-establish it, whenever necessary, among the faithful of the Catholic Church to which we belong. He is the one who set us off on this ecumenical endeavor, giving us the courage to go beyond with love, every separation resulting from the lack of love among us Christians through the centuries.

"It is this same love for Jesus Crucified and Forsaken that has enabled us to get to know the various Christian denominations, to appreciate the treasures that are theirs, and to recognize their special characteristics. While we remain most faithful to our own Church, this love has enabled us to see that we are brothers and sisters of all Christians because of our common baptism and our mutual love . . ."

Chiara ended her talk with this message of hope: "If we, as Christians, know how to become like little children, and make every effort to base our whole lives, our studies, all our activities, on unity lived to the fullest, as Jesus wanted; if we feel that our primary responsibility is that of the following Mary's example giving life to the presence of Christ in our midst, day after day, hour after hour, through our mutual love; then we are already well on the way to seeing unity accomplished."

Several members of the World Council of Churches then posed

some very interesting questions which gave the representatives of the Movement an opportunity to clarify certain points which had been made about ecumenical dailogue and to further elaborate on the experiences which the Movement has had in this field. One question concerned what the Movement does "concretely," and the following is an excerpt from the answer.

"Whenever we go into a country we try to determine how we can best serve the people of that country. Consequently, the forms of service we pursue as a result are quite varied and depend on the situation we find. Among other things, we are building three small cities in South America — two in Brazil and one in Argentina. The people who live in these cities share everything. The many concrete projects we work at show that our love is not just theoretical, but rather, down-to-earth and practical.

"If we start out by making ourselves 'one,' as St. Paul says, ('For the weak I made myself weak. I made myself all things to all men in order to save some at any cost"

(Continued on page 13)

ABOVE: In the afternoon, a round table discussion took place. From the left: Dr. Konrad Raiser, a Lutheran and a vice-general secretary of the World Council of Churches, Chiara Lubich, and Dr. Philip Potter. Dr. Potter, the general secretary of the World Council of Churches, is a Methodist pastor from the Caribbean.

BELOW: Another view of the round table discussion. From the left: Rev. Jacques Blanc, a French member of the Reformed Church, Miss Lorine Tevi, a Methodist from the Fiji Islands, and Fr. George Tsetsis, who is Greek Orthodox.

How the World Council of Churches was formed

It is the advent of the twentieth century. In the face of growing missionary expansion, the scandal of Christian disunity has grown continually more unbearable to many followers of Christ, and here and there in the Christian world a number of different ecumenical initiatives are coming to life. They are a sure sign of the changing way in which Christian Churches are now viewing one another.

The birth of the ecumenical movement can be traced back to 1910, the year in which the World Missionary Conference took place. As a result of this conference three movements were formed, each with its own particular characteristics and aim. One of these, the *International Missionary Council*, concerned itself with the immense problems facing the missionary world as a result of Christian disunity, which others regarded as scandalous.

The movement *Life and Work*, begun by the Swedish Lutheran Archbishop Nathan Soderblom, proposed practical collaboration among all Christians. His idea was to work "as if" unity were already accomplished, with the firm conviction that "only life unites."

The movement *Faith and Order* arose from yet another premise. For the most part, it was the work of the American Episcopalian Archbishop Charles Brent. Its aim was to undertake the in-depth theological studies without which any collaboration on a practical level can become superficial.

The two World Wars slowed down, or temporarily interrupted, the activities of these groups and their inter-denominational contacts with other movements working for unity, but by this time the seed of ecumenism had already been sown. In fact it was the war atrocities themselves which dramatically awakened the conscience of Christians of all denominations to seek out unity and peace at any cost. The common experience of suffering together in trenches and concentration camps helped to unite many Christians.

The need for an organizational body which could inspire and coordinate all these different endeavors was strongly felt in many different Protestant environments. This need was the seed of the World Council of Churches. The Council came into existence officially in 1948, when 147 Churches, including representatives of the Anglican and Orthodox Churches, met in Holland and expressed their commitment to the organization. At an Assembly in New Delhi in 1961, the Council incorporated the three original movements which had been formed by the World Missionary Conference.

During its early years the Council was composed mainly of representatives of European and North American Churches. But between 1961 and 1975, a large number of African, Asian, and Latin American Churches joined, as well as Churches from the islands of the South Pacific and the Caribbean. This further increased the number of denominations which the Council represents.

In the past thirty four years, the function of this body has become progressively better defined. Its intention has never been to form a "Super Church" or to represent the Universal Church. Its aim is to serve all Churches who "acknowledge the Lord Jesus Christ as God and Savior according to the Scriptures." It is committed to establishing a profound relationship among these Churches; to promoting the study and discussion of problems central to the issue of Christian unity; and to supporting common efforts of testimony and evangelization, as well as those for peace and justice.

It should be stated, however, that this "fraternity of Churches" has no authority over the ecclesiastical communities which belong to it. Nor are the member Churches required to accept or put into practice the directives the Council proposes.

by ORESTE PALIOTTI

The problems that face the World Council of Churches today are different from those of its earlier years. They have grown in proportion to the number of Churches which presently make up the Council, arising bit by bit as efforts are made to address broad concerns at a local level.

To sum up, then, the daily aim of the World Council of Churches is to see that faith is not divorced from social action, that the act of bearing witness to Christ is never separated from a commitment to work for the good of humanity.

Taking his cue from the World Council of Churches logo — a small boat with a cross as its mast — Dr. Potter commented, "Yes we are presently sailing in rougher waters, at times even in storms. Our boat is being tossed about endlessly. However, some things never change, and among these the most important of all is undoubtedly the cross, represented by the crossbar, or mast, of the ship of ecumenism. It is this cross which binds us together, and it has become very real for us in the measure that we have been compelled to carry it for one another, and with one another, in very concrete situations."

LEFT: Dutch pastor Willem Adolf Visser't Hooft, the first general secretary and present honorary president of the World Council of Churches. He is one of the pioneers who laid the foundations of this great ecumenical organization with great enthusiasm and hope. Visser't Hooft, who has known and appreciated the spirituality of the Focolare Movement for some time, met with Chiara Lubich on the occasion of her visit to the Council.

This photo depicts the historic visit of Pope Paul VI to the World Council of Churches in 1969.

(Continued from page 11)

1 Cor. 9:22) unity is revived, the unity that Christ, the Church bring about. We ourselves are not the ones who bring this unity about, but in order for it to exist we must do all our part; in other words, we must strive to maintain mutual love.

"These practical endeavors are of great importance to us. We feel that we must go through the world doing good, as Jesus did. We see this not as an end in itself but, rather, as a contribution towards the fulfillment of Jesus' priestly prayer 'that all may be one.' "

Carlos Sintado, a Methodist pastor who directs the Department of Renewal and Parish Life in Argentina, asked the following question about the Eucharist: "You have said that within the Focolare Movement everything is shared. What happens, then, at the celebration of the Eucharist when there are members of several different Christian denominations present?"

Chiara's answer included the following points: "In the Catholic world, the Eucharist is extremely important because it makes us the Body of Christ. When we hold ecumenical gatherings we have separate Eucharist celebrations, and we accept this suffering, always looking ahead to the unity that there will one day be. We only feel this suffering to a certain extent, however, because the presence of Christ among Christians of different traditions which is possible for two reasons — Baptism and mutual love — this presence of Jesus, soothes the pain caused by our separation. Now, creating this presence of Christ among all Christians (as is already possible) and to see that the gifts of the Spirit come forth in all Christians (this, too, is already possible) are endeavors of very great ecumenical importance. Since Christ is in our midst, we are already 'one' and we await the day when we will be even more 'one'."

The afternoon session presented an opportunity for the members of a small group to get to know one another better during a round-table discussion. Dr. Potter introduced it, saying, "We had a very intense discussion over lunch. I was asked some very broad questions on what the World Council of Churches is doing today, how we live in unity even though we come from different traditions and cultures, and how we remain in contact once we leave here.

"Briefly, I would like to say that the World Council of Churches is a fraternity of Churches. It includes 305 Churches, comprising perhaps more than 400 million people from all over the world. The

ABOVE: A precious mosaic representing the baptism of Jesus Christ adorns the chapel of the World Council of Churches, Baptism, the Eucharist and the ministry were the threefold object of an in-depth study done by the Commission on Faith and Order. This study, published and known as the "Lima Text," is now being studied by many Churches, including the Roman Catholic Church.

BELOW: Brother Max Thurian, who has the important task of a consultant in the Theology Department of the Council, is a member of the monastic community of Taize which welcomes members of the Reformed Church as well as members of the Catholic and Anglican Churches. Like Prior Roger Schutz, he has great admiration for the ecumenical endeavors of the Focolare Movement.

Council itself is just thirty four years old, but its roots go back even further. From 1910 on, many different movements contributed to the formation of the Council. These were missionary movements, movements dedicated to unity, to the testimony of the Church in society, and to education in all its forms. The World Council of Churches is a rather 'unique' body. It is formed by the Churches I've mentioned through the representatives. These representatives supervise what is to be done — both at the planning stages and throughout the work itself — but the Council does not exercise any authority over the member Churches.

"We are a relatively small group, 270 in all, attempting to serve these many Churches," Dr. Potter continued. "About 110 of us are directly involved in our programs, trips, and so forth. We are divided into three "units" which carry out the different functions of the council. You could say that our goal is the unity of all Churches, as a sign of God's plan to unite all nations on earth.

How do we go about our job, you may ask. Well we have three main "units" — 'Faith and Witness,' 'Education and Renewal' and 'Justice and Service.' " Dr. Potter then named all the sections which make up these three units, commented on their present work, and said, "Naturally, all our work is based on the Bible. The Council is a very complex organization. The people who work here come from different denominations and countries. They are chosen on the basis of their experience and competence in their different fields. Most of us travel for about one-third of the year. The chapel here is central to our life. There we pray together, and take part in liturgical services.

By the way of conclusion Dr. Potter added, "We must continue

The fifth assembly of the World Council of Churches took place in Nairobi, Kenya in 1975. In these periodic assemblies (usually held once every seven years) the delegates of the various member Churches decide what approach the World Council of Churches will take in its activities for the coming years. The next assembly of the World Council of Churches will take place in Vancouver, Canada, in the summer of 1983. Its theme will be "Jesus Christ, Life of the World."

---

to go ahead day by day, engaging in this struggle together, and therefore the prayers and love of a Movement such as the Focolare are extremely important to us. This is why I feel that today's meeting was such a joyful one."

The remainder of the day was taken up with a lively question-and-answer session with the foundress of the Focolare Movement. Directors of the different departments and sections of the World Council of Churches participated, and the questions covered a wide range of topics. Some of the points touched upon were these — the dilemma of young people from different churches faced with division over the Eucharist; the role of women in our world; the relationship between the Focolare Movement and other Movements; and the political commitment of today's Christian.

Speaking about our contribution to ecumenism and to the solution of pressing social problems, Chiara said, "This is the meaning of Christianity — we have to bring forth the fire that is Christ. We have to take a look at what is wrong in our world (Christians cannot just close their eyes to it) but we must do so in a supernatural way, seeing in every painful circumstance the countenance of the Crucified Christ to be embraced; taking upon ourselves injustive, re-establishing peace, dedicating ourselves with all our strength to bringing unity and love into the world."

Chiara's forthright answers invited everyone to focus their attention on love for every person and Christ's presence in all more than on structures.

"It is not very often that we hear an experience of life such as the one we heard today. It has done a tremendous good," was the comment of theologian Max Thurian of the Taize community. Among the other impressions heard that afternoon were these: "Today I experienced ecumenism in action." "I have seen a 'model for unity'."

The joy which Dr. Potter had commented on in his opening remarks, calling it "a characteristic of the Focolare which I would like very much to make my own," was certainly in evidence. And how could it be otherwise because joy and optimism cannot be lacking among Christians who are working together for the same goal. Meetings like this one are stimulating for all concerned because they bring home the truth that no one is pursuing this endeavor alone. Furthermore, they serve as an invitation to us all to re-dedicate ourselves to the cause of unity.

A bitter childhood in the streets of Bogota

by CARLO CASABELTRAME

In many Colombian cities tens of thousands of children grow up in the streets on their own. Theirs is a world of theft and drugs. Many work hard to help them and the young people of the Gen Movement are among them.

"My name is Robin. I ran away from home when I was nine years old. My father and my brothers were always beating me up and I was always hungry. One day my father beat me very hard, so I hit him over the head with a hammer. Then I ran away and I never found out if he died or not.

"I had already seen how some other kids stole things, so I joined them and they taught me a lot of tricks. The police arrested us many times, but we gave them money and they let us go.

"We spent our time stealing and hanging out. I got cut up a lot, in the face and all over, but I always took revenge on my attackers. Whenever I had money I was very happy."

There are thousands of stories like this one in any of the vast Colombian cities. It's enough to simply take a closer look at an all-too-obvious, everyday phenomenon. I remember what an impression it made on me the first few days after my arrival in Bogota to see these gangs of youngsters. They were poorly dressed in clothes several sizes too big, roaming around, begging on the sidewalks or buses, ready at any moment to steal from passersby in the most original and unbelievable ways.

They are called *gamines* (street children) — their look is a mixture of innocence and mischievousness. It's hard to tell their age — they may look eight years old and turn out to be twelve. They have already lived through many of life's most negative experiences, both at home and out in the streets.

But how is a *gamin* born? What family and social environment forms these children?

Let's take Bogota as an example. There are five million

Gangs of street children. Hungry and homeless they steal for a living. They are the "gamines," the young outcasts who can be found in all the great Colombian cities. For years the Church has been using every possible means to help them.

people who live in a chaotic mass of houses — some elaborate villas but many others mere shacks. The birth rate is relatively high in the city, and the population further increases daily as thousands more (mostly country people) move into the capital, creating tremendous problems since there is a grave lack of services and housing is inadequate.

In 1948 the tension between the two major political parties, the liberals and the conservatives, exploded into civil war after the assassination of the newly-elected liberal president. This war, which lasted for many years, resulted in the deaths of 400,000 people. The repercussions of that wave of violence are still felt today since it provoked a complete subversion of values throughout the entire country: families were destroyed, children abandoned and the crime rate, particularly drug-related crimes, increased.

The problem of the *gamines*, the youngsters living in the streets, finds its roots in this social picture. Widespread alcoholism, the consequent destruction of the family unit, unemployment and hunger are the conditions which eventually lead these children to the streets. Many school children have little or nothing to eat and to pass the time they roam around the streets with their friends, returning home only at night. There, the quarrels with their intoxicated father or older brothers and sisters become always more frequent and violent. So they run away from home for a few days with friends in the same situation. In this first stage they are still timid and frightened, so when they become tired of roaming around, they go back home. With time, however, the situation there becomes so increasingly difficult that they break all ties with their families.

At this point these youngsters head for the streets in search of freedom. It's another stage in the birth of a real *gamin de olla (olla* means the meeting place of the underworld. They hang out together in gangs called *galladas* and at night they sleep in groups called *camadas.* They sleep anywhere — on sidewalks or in the lobbies of buildings, or, if they can manage, in some shabby theater. They cover themselves with newspapers and cardboard to keep out the biting cold at night (the temperature often reaches freezing). Half-frozen in the morning, they gather all the papers and cartons and light a big fire to warm themselves.

In this environment the new *gamines* learn how to steal and

(Continued on page 19)

Manuel and Pablo

MANUEL: When I was nine years old, I lived in a very poor and morally corrupt environment. My father was an alcoholic and soon my mother started drinking too. That was the ruin of all of us. She owned a small store, and at first we were making out all right: but then she began to spend all the earnings on liquor, and everything fell apart.

Since I was out on the streets a lot, I got to know a group of kids and soon became friends with them. We had fun breaking windows and smoking marijuana, which they gave to me for free. When I couldn't get it for free anymore, I joined a group of boys who stole for a living. They taught me all the tricks of the trade, and with the money I stole, I helped out my family because my father had just left us and we had no money.

Behind every "gamin" is a story of misery, drugs, fear and the need to find a helping hand.

I got in trouble with the police quite a few times, and soon I had a record. I stopped stealing for a while, asking friends for marijuana. They gave it to me, but they never gave me anything to eat. In fact, I went for whole days without eating – taking more and more drugs. I became weaker and weaker, and I felt like I was being persecuted by the police and by my companions, who might have wanted to get rid of me because in my condition I was of no use to anyone. I was paralyzed with fear.

One day I tried to steal a watch from a lady on a bus. I managed to get it off her wrist and escape, but I ran into a policeman . . . I went to prison for a month.

When I got out, I attempted another "hit" with a friend. Just in that moment the police arrived. My friend escaped, but I was taken. They beat me over the head with the butt of a revolver. My head was spinning and blood was pouring out all over.

I went to prison feeling completely destroyed. There I found my brother who was released a few days after I arrived there. As soon as he got out, he attempted another theft and was arrested again. After that I never saw him again.

I was transferred to Cajica, a reformatory. By then I was back on marijuana, but I started taking less and less and at one point I quit taking it altogether.

Not long afterwards, one of the assistants, a friar, took me to the Mariapolis.[1] It was as if they had taken off a blindfold; it was a completely different environment from what I was used to. The words of Jesus meant something to me and I began to put them into practice. It was an entirely new life for me.

I kept in touch with the Gen, and when I got out of the reformatory, I felt a strong desire to work. I tried my best to live the way I had seen them living in the Mariapolis. It was hard, but one thing I understood right away: I couldn't steal anything anymore. I had to love everyone, first of all, my mother, whom I found very ill from the effects of alcohol.

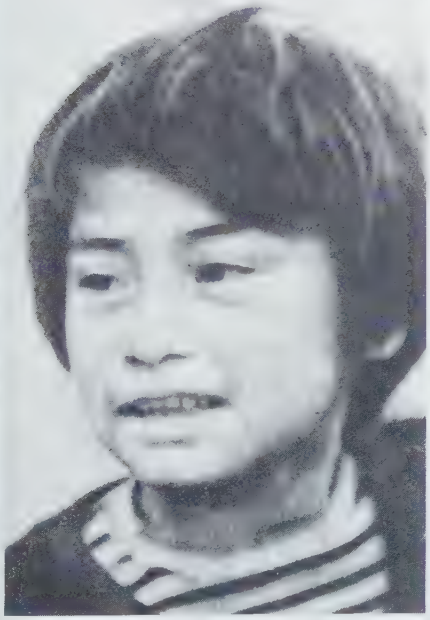
I dedicated myself to taking care of her from that moment. The money I earned by working, I spent on doctors and medicine for her. Many times when I returned home, there was nothing to eat. Often I was tempted to run away again and leave my mother to make it on her own. But I didn't do it, and every time I needed them, my Gen friends helped me out. I would go back to work and, overcoming my first temptations, I experienced great joy. Now I'm always with the Gen. It is a beautiful experience. The relationship we have among us means everything to me; it brings me to God.

PABLO: One evening when I was ten years old, I went out to take a walk through a park in which there was a kind of open building with two long walls. It was not a very clean place, but the people passing by didn't notice. While I was walking along, seven boys grabbed me and took me to their meeting place. They forced me to smoke marijuana. Then they asked me threateningly if I wanted to come back. I said no, but every time I passed that way, they forced me to stop. After a month, I began to like to be with them, so I stayed.

I started to steal as they did, and I turned out to be pretty good at it, so much so that they wanted to make me their leader. I really thought I would never leave the group; besides everything else, anyone who pulled out was killed, and his body was thrown into the river.

At school I met some boys who were part of the Gen Movement. I became friends with one of them. He helped me a lot; I could talk to him about the problems I had with the group, and he, in turn, told me all about the Gen. He went with me to see the parish priest, who was also

part of the Movement. It took some time but slowly I found the courage to get out of the life I had been leading.



I knew that the boys in my old gang were looking for me — they wanted to kill me. Each member always carried a switchblade. I had given mine to the priest as a sign of my commitment to change my life. Sometimes I wanted to ask for it back, but I never did. I saw that the Gen never fought. They were all happy because instead of hurting others, they tried to love and help them. I was happy to be with them, too.

Now I've been with them for a few years and I've even seen a change in my parents because I've changed my attitude towards them.

1) The Mariapolis is the summer gathering of the Focolare Movement.

At night the "gamines" meet in groups called "camadas" and look for a place to sleep — a sidewalk, a lobby, an old movie theater.

(Continued from page 17)

do it always more boldly until they reach the point where they can live off theft alone. On occasion they might scrape together enough money to dress a little better and enjoy some entertainment. In some cases they may even save up enough money to become sidewalk vendors, but most probably they will end up either in jail or murdered.

The number of wandering children in these cities is in the tens of thousands; the police are virtually powerless to stop them. They usually just let them go their way, occasionally beating or arresting one of them. When VIP'S visit the country, however, mass "round ups" take place. There exists a so-called "Family Welfare" office which is attempting to deal with the problem, but its efforts and successes are limited by a lot of red tape and a shortage of funds.

So far, only the Church has been able to offer a lasting solution to the problem; it has done so through many institutions manned by people who have dedicated their lives to these abandoned children. The Salesians, the Third Order Capuchin Friars, working in reform schools, the Jesuits, diocesan priests and nuns of many different orders have done and are still doing a lot of good work.

Twelve years ago an Italian Salesian priest, Father Saverio De Nicolo, following the teachings of St. John Bosco, began to apply a step-by-step approach in working with these children. The results have been surprising. The first step is to "make friends." It involves visiting these gangs at night, talking with them and offering friendship. Later on, the *gamines* are offered a suitable lodging where they can wash, play games and

Lunch time at one of the "Boys' Towns" founded by a Salesian priest, Father Saverio De Nicolo. These groups are patterened on the teachings of St. John Bosco and have taken more than 1,500 "gamines" off the streets.

eat something — always left free, of course, to go back out on the streets. The third step is to invite them to live in group homes which provide opportunities for dynamic experiences; this community living leads to a type of "Boys' Town" in which the residents practice self-government and organize themselves in a just and orderly way. Many emerge from this living experience as good citizens and as persons committed to a Christian way of life. At present this program is going on not only in Bogota but also in Medellin and Cali. There are more than 1,500 *gamines* being helped through 15 Salesian houses.

Even though we of the Gen Movement [1] have been present in Colombia for only a short time, we have asked ourselves how we might approach this problem in order to serve the local Church. Our first rather shocking contact with these youngsters was at a reform school run by Third Order Capuchins whom we knew very well.

A direct and deeper contact with the life and environment of these *gamines* is an incredible experience. At the beginning of each relationship one feels incapable of accomplishing anything. Each of their stories — which they will tell *only* when you have won their confidence through a sincere relationship — could fill a book; each story represents an odyssey of horrifying events, completely normal for the *gamines* even if they are only ten years old. It is a question of "immersing oneself" each time in their world. It is a slow-going, time-consuming job. Many Gen have committed themselves to it. Through their constant dedication and that of men and women religious or people like Amanda, a Colombian focolarina[2] and teacher in a reform school, the work is beginning to bear fruit. One group of *gamines* living in a reform school has already begun to discover in Christianity a new meaning for their lives; and are taking their first steps in this new way of living, thinking and acting.

In one very large parish on the outskirts of Bogota, the Gen have been working for a few years in a catechetical program which is based on establishing a personal rapport with these youngsters, going out to them one by one on the streets, getting to know their problems and helping them individually with their difficult family situations. The only guarantee that this work will ever bear fruit has been and is now the faithfulness and perseverance on the part of those committed to it. Four years ago the families of these youngsters were saying skeptically: "Sure, now you're coming to see us . . . but you'll get tired of it soon!" However, they then saw us coming back, week after week. Their world, overloaded with suffering — and therefore of immense human value — has slowly opened up to us.

The stories of Manuel and Pablo, which we are publishing here, are two examples of the many relationships that are being built, painstakingly, in a world of loneliness and abandonment. It is a world which attracts us both as human beings and as Christians who have chosen to work with the strength of evangelical unity at healing the wounds and separations that plague humanity.

1,2) See inside back cover.

Our neighbor

by CHIARA LUBICH

We go to God through our neighbor. "He who does not love the brother that he can see cannot love God, whom he has never seen."

Today, in times like ours, the Christian must be especially mindful of this.

At times our consumer society and the temptation it arouses in each one of us, the gossip and discussion which attract those who are itching to hear, the obsession with being informed, with knowing everything and reading everything, and the attachment, therefore, to something we consider quite legitimate, all these things distract our attention from that which our neighbor is asking of us.

And instead, this says it all: "Before all else keep mutual and constant charity with others."

Scripture says: "We have passed out of death and into *life* because we love our brothers." and not for other reasons.

We are called to live *this life* and bring it to others, even though love of neighbor requires a continuous effort. But this is nothing other than the cross which is the mark of a Christian.

WORD OF LIFE

"If you say so,

I will lower the nets"

(Lk. 5:5)

The word makes us live.

The word makes us free.

The word guarantees happiness.

The word converts.

The word purifies us.

The word draws us to our specific vocations.

The word brings forth the hatred of the world and the sanctity of the disciple.

The word makes us see the truth.

The word brings comfort.

The word gives us joy.

The word produces works.

The word gives wisdom.

The word preserves us from human concerns.

The word obtains everything.

The word brings about union with God.

The word gives us hope of eternal life.

The word makes us one.

The word changes one's mentality.

The word makes each soul a heaven.

Jesus, when he had finished teaching, seated himself in Simon Peter's boat and told Peter and his companions to put out into deep water and lower their nets for a catch. Peter explained that they had been hard at it all night long and had caught nothing. "But," he said, "if you say so, I will lower the nets."

When they had done this, they caught such a great number of fish that the nets began to tear. Some of his companions then came to help him, and between them they filled the two boats until they nearly sank. Peter, completely amazed, as were his partners James and John, then fell at Jesus' feet saying, "Leave me, Lord; I am a sinful man." But Jesus told him that he should not be afraid and that from then on he would be a fisher of men. From that moment, Peter, James and John became followers of Jesus.

This is the account of the miraculous catch of fish, symbolic of the future mission of the apostles. Peter's attitude is not only a model for the other apostles and for those who would succeed them, but also for every Christian.

"If you say so, I will lower the nets."

After a fruitless night, Peter, an expert at fishing, could have smiled and refused Jesus' invitation to cast the nets in broad daylight, an even less favorable time of day. Instead, going beyond his own reasoning, he put his faith in Jesus.

This is a situation typical of those that all believers are often called to face by the very fact that they are believers. Everyday their faith is put to the test in a thousand different ways.

Following Jesus requires decision, commitment and perseverance whereas everything in the world around us seems to lead us toward mediocrity inviting us to take it easy, to let things go their way. The task appears too great, impossible to achieve and doomed to failure. What is needed is the strength to go ahead, to resist whatever negative influences may come to us from the world around us, from social pressure, from friends, from the mass media. It is a difficult struggle which must be carried on day by day, or better still, hour by hour.

But, if we take it on and welcome it, it will help us to mature as Christians and enable us to experience that the extraordinary words of Jesus are indeed true, that his promises do come true, that in this life we can undertake a divine adventure, a thousand times more fascinating than any other we can imagine. For example, we will be able to bear witness to the fact that while in this world life may often be difficult, dull and fruitless, following God we can experience the abundance of his gifts, the hundredfold in this life and eternal life. It is the miraculous catch of fish being repeated.

"If you say so, I will lower the nets."

How can we put this word of life into practice?

We can do so by making the same choice as Peter — "If you say so . . . " We must have faith in his word; we must not question what he asks of us. Furthermore we must base our behavior, our life, everything we do, on his word.

Our life will then be based on something truly solid and secure, and in astonishment we will see that in those very situations where every human resource fails, he intervenes, and even where it would be humanly impossible, life is born.

CHIARA LUBICH

EXPERIENCES

The following are experiences in living the Gospel which some of our readers have shared with us.

ACROSS ALL BARRIERS

One evening while waiting for the bus to take me into the city, I got into a conversation with a young man named Ahmed who was visiting here from another country. I asked him for his impressions of America, and he replied that while there were many things he did like, he was upset by so much violence. He concluded, "The people don't have God." I assured him that there were people who loved God and tried to live for him.

He then told me about his young friend who had come from their homeland to live in my area. She had many problems, and he asked if I could help her. I remembered the word of life: "For the weak, I made myself weak . . ." (1 Cor. 9:22) and I felt urged to try to live it immediately.

The next day I visited Myriam, as she was called, and found her to be a very gentle, and sad young lady, weighed down by many problems. I shared the story of her situation with some of my friends, and together, we resolved to pray for her and to help her find a job. It would not be easy: the language barrier limited her possibilities severely, and also, she lived in an area far from any public transportation.

As we thought it over, one of my friends suggested that Myriam try applying at a motel only six or seven blocks from where she lived.

I had gone with her to several places as she looked for a job. It had been more difficult than I thought it would be as Myriam was painfully shy and spoke in an almost inaudible tone of voice, but I resolved to accompany her to the motel. The manager there, after the interview, said he would think it over, and let us know. When I got home, I wondered if I had done everything possible for her, if I had really made her problem mine. I decided to call the manager and explain more about her situation. Again, he said, "I'll let you know."

A few days later I received an urgent call from Ahmed. "Myriam is very sick," he told me. "She is alone in the house. Can you take her to the hospital? She thinks it is her heart." I was very sick myself that day, and didn't know how I would find strength to go over, but I wanted to love her and I went. When I arrived, I found her on the verge of collapse. I tried to be completely empty of myself, to love her as Jesus would. I questioned her gently and discovered that this had happened before. Her heart was beating wildly and she had difficulty breathing. I told her that I too — when I had had a lot of troubles — had experienced the same thing. Then I noticed that she was trying to hold herself back, so as not to break down in front of me. I felt pushed to tell her to go ahead and cry, that God gave us tears as a release. With that she started to sob, and I too felt some of her pain.

I sat by her until she regained control of herself and became calm again. Then I realized that it was time for me to leave so that she could rest.

When I got outside, all I could think was, "What kind of love is this that Jesus gave us? A love that can cut across language barriers, cultural differences, time . . . A love that urges us to make ourselves one even with strangers and has the power to bring us soul to soul, as it were, with one another." I felt myself bursting with gratitude to God. Since then Myriam has become steadily happier and has begun to work at the motel.

L . M.

TAKING TIME OUT

Sometimes it happens in the office where I work that I become "very busy" and think there is no time to breathe. The other day one of the women who works in the clerical unit, and has the job of attaching the mail to the files, came up to me asking me for help in locating a few pieces of unmatched mail. There was quite a lot of pressure this particular day — I had phones ringing off the hook, people dropping in unexpectedly and files piled all over the desk. So her S.O.S. seemed very inappropriate to me.

For a split second the horror of having to shuffle all the files around or going to the card file made me shudder. In that moment the word of life we were living that month, "Anyone who wants to become great among you must be your servant" (Mk. 10:43) came to my mind. This was my chance to put it into practice.

I really felt I had to just stop — and help her no matter how long it might have taken me. I turned to her and said, "Sure, where can we look?" I felt as if time had stopped and that the only important thing was to love this woman by becoming her "servant."

Well, to my surprise, as well as hers, we found the mail within a short time. She was very happy to know that her desk was clear and that she could leave early. And I was grateful that I had taken the time out of my "extra busy schedule" to love Jesus in my neighbor.

M.H.M.

Another opportunity to serve

The following is the story of Luis Bellido, singer and dancer with Gen Rosso, a musical group which is one of the many expressions of the Focolare Movement.

Although I have always been attracted by the beauty of art it was not until I joined Gen Rosso five years ago that I was able to fulfill my lifelong dream of working in the world of the performing arts. To describe how this came about I must go back quite a few years to the time of my childhood in Spain.

It was there, in 1968, that a friend of mine gave me a record of Gen Rosso as a gift. I remember looking intently at the faces of the men on the album jacket. (Nino Mancuso, who is still with Gen Rosso today, was one of them.) I saw their marvellous smiles and said to myself, "These people are truly happy. They have found real happiness." And I wanted to be like them.

I got in touch with some people in Spain who were involved in the Focolare Movement, and I soon learned that their joy was a fruit of the mutual love which Jesus speaks about in the Gospel. Upon meeting these people, I was immediately drawn to follow their way of life. They explained to me that the members of the Movement all over the world try to live the words of the Gospel, and so I decided that I, too, wanted to put these words into practice, starting right away. They mentioned one sentence of the Gospel which struck me deeply. It was Jesus' words, "In so far as you did this to one of the least of these brothers of mine, you did it to me" (Mt.25:40).

As a child, I was rather disorderly. I always left my clothes lying around, for instance, and I never ever made the bed. In addition, there was one thing my mother was constantly correcting me for — and it was that whenever I washed my hands I left the soap all messy. I remember that the very day I met these people from the Focolare I returned home just at dinner time and went to wash my hands before eating. While I was standing in front of the sink I remembered that sentence, "In so far as you did this to one of the least of these brothers of mine, you did it to me." I realized then that Jesus is present in each person, also the one who would be using the soap after me. I wanted to love him, and so after washing my hands, I rinsed off the soap and put it back in the soap dish. This was my first experience in loving my neighbor, but from that moment on I tried to transform my every action into an act of love.

I became a Gen,[1] and with the other Gen from my area I began to seek out those who were most abandoned and impoverished in our city. We Gen shared all our possessions because we had understood that doing so is fundamental for those who want to live Christianity. We put together our books, the money our parents gave us . . . all our things. Then we took everything that we didn't need and packed it up. We went through the city seeking out the people who were most in need, and we gave these things to them.

After we had been doing this for some time, one of the Gen in my group took the rest of us aside and said to us, "We've been doing all of these good works. We've given our belongings to the poor. We love one another. And yet, we haven't been ready to give our lives for one another." Then he suggested that we go to Church together and there, before Jesus, make a pact promising that from that moment on we would be ready to give our

lives for one another. This is what we did, and I remember that when we left Church that day I felt a great joy within me.

One week after we had made this pact one of the Gen became seriously ill and it was discovered that he had bone cancer. He was always in great pain and had to spend most of his time in bed. We often went to visit him, and I remember that the day before he died I was there at his bedside. He was crying because his pain was so severe and the medication no longer alleviated it. I was very concerned for his parents, and so I told him, "Don't cry. Your parents are already suffering so much and it only makes them feel worse. Try to get hold of yourself." He looked over at me and said, "You know, I can't help crying because I'm in so much pain, but you can be sure that as I promised one year ago, I'm offering my life for you."

After a few minutes I left his house and as I was walking through the streets I asked myself if I would have been able to say the same thing, had I been in his place. I recalled that moment in Jesus' life when he died on the cross for all of us. And I felt that I wanted to answer his love by giving my life to him. It seemed to me that I could best do this by putting myself at the service of God in the Focolare Movement, and so I tried to live this spirituality of unity always more intensely.

At about this time I entered college where I was majoring in sociology. I remember one experience which happened to me on the first day of my freshman year: the assembly hall was full of young people, and since I had arrived a bit late I had to look around for a place to sit. I finally saw one seat which was empty, but in order to reach it I had to pass by two young men who were carrying on a conversation. I greeted them and then asked them to move aside so that I could get into the free seat. They kept on talking though, without even looking my way. After a few minutes, with a bit more courage, I repeated, "Hi. Good morning. Could I get by you? I'm trying to get to that seat." Then they did look up; they moved over and let me sit down.

After a while, the professor arrived and he asked us to write down some information. I noticed that these same students didn't have any paper and so I opened my notebook, tore out some sheets, and passed them over. These students looked over at me with amazement and said, "A few minutes ago we completely ignored you when you were trying to get by us, and now you're willing to share your paper with us. What is it with you?" I replied that it had seemed only natural to me to help them out. At first the two of them looked at me as if I had come from another planet, but then one of them commented, "I often feel that I would like to establish a solid relationship with each person I meet. I'd like to really communicate with people but in our society it's hard to do. It seems many times, that we are dealing with machines, not people, and I guess I've become like this myself."

This incident marked the beginning of a very beautiful relationship with those students and that same day we decided to work together at improving the university environment. Many other students joined in, and in time we were able to accomplish a lot.

After leaving the university I went to Loppiano where I could receive further formation in the spirituality of unity. When I first arrived there I worked as an artist because I already knew how to paint. I also sang in one of the bands, the one which entertains visitors on Sundays.

When I was given the opportunity to join Gen Rosso some time later, I was overjoyed. On the one hand it seemed like the realization of all my dreams, because as a member of Gen Rosso I could continue to live this spirituality of unity and at the same time work and study in the field of dance, which has always attracted me. On the other hand, I realized that being a performer is just another form of service, another opportunity to love my neighbor. Now my deepest desire is to communicate this way of life to as many people as possible.

1) See inside back cover.

FAMILY LIFE

Starting again together

Mario: Before getting married I had a moment of great doubt. My friend Gianni, who had left our city to continue his studies, used to write long letters to me. "I have come to know people who are living the Gospel in its fullness, meeting them has changed my life," he continued to write. I felt he was fascinated by this new experience. He was transmitting to me his enthusiasm to the point that I was facing a crisis.

I was engaged to Luisa and we were to be married soon. Yet, at times, I felt very strongly pushed to follow Gianni's experience. So I started praying, perhaps in a way I never had before in my whole life. I was asking God to show me what his plan was for my life. As a result of my continuous correspondence with Gianni, I felt I understood finally that I should get married, committing myself to live in my family that full Christian life which Gianni was talking about. Luisa was thinking the same and so right after our wedding we made the same commitment. Not long thereafter our three children arrived: Pino, Lucia and Francesca. Luisa returned to work and became very much involved in her job as a pharmacist. I too was very taken with my profession, and soon I started thinking too much about my career, my bank account, my new home . . . Gianni's letters were forgotten in a drawer.

Luisa: I was taken up in my daily routine but I wasn't satisfied at all. Mario and I would often talk about our life together, and I would say, "If I were to die now, I'm not sure that my life has been fulfilled." And he would answer, "Don't talk about death; let's change the subject."

From time to time Gianni would get in touch with us. We learned from him that many families, in our own city and in the nearby suburbs, were committed to living his same Christian experience, and he was inviting us to get in touch with them. We did and eventually we attended one of their gatherings. It was a simple reunion, nothing astonishing, and yet those people (couples and young singles) shared with us something very deep, based upon experiences, not just words — the Gospel as they had lived it during the week in their homes, on the job, in all their daily activities.

They were convincing, especially when they spoke about suffering. All my life I had been intolerant of comments such as: "Yes, suffering is a mystery." Instead of saying that it was a mystery these people were showing me that every suffering, even the smallest, could become an opportunity to love God and one's neighbor. I was surprised by this sentence spoken by a young girl: "I've understood that when suffering comes during the day, it is Jesus coming to me and asking me to love him." It was a great discovery for me. I returned home very touched by the fact that there were people who truly lived that way. I realized that there really was a different way to spend one's day, and that we couldn't continue our old daily routine any longer.

Mario: Also for me meeting those people was a turning point. It was like a cold shower which shook me up. As Luisa and I were returning to our home, we were silent. "To give God the first place in one's life . . . to love always . . ." Those, among the many sentences that we had just heard at the gathering, kept coming back to my mind. I don't know how much I slept that night — very little I think.

The next morning as I was getting ready to go to the office, Luisa looked at me and asked, "How come you're wearing that sweater?" "Why?" — I answered — "doesn't it look right?" And she retorted: "No! it really doesn't!" She annoyed me with that remark. I pretended to ignore the incident and left. As I was going down the stairs, all of a sudden I thought: "I

must start, I must start loving, otherwise I'll never make it!" and I decided to go back immediately. While I was climbing the stairs, Luisa was rushing down . . . Both of us had had the same idea.

Luisa: This small incident was very important for us. It had never happened before. It was a turning point and meant a concrete commitment on our part to change our relationship. That evening when Mario returned home, we decided to continue attending regularly the gatherings of the families we had met. We wanted to go on in that new way with their help.

Mario: Soon, though, I was faced with a very hard trial. We were going on a trip to visit some relatives and I was driving. All of a sudden I felt a very strong pain in my chest. I had just enough strength to steer the car to the roadside while I said: "My, Lord, your will be done . . . let's pray . . ." Then the Red Cross ambulance came, and I was taken to the hospital. Everything seemed to be enveloped by the prayer we had said, almost whispering, as we were waiting in the car.

Luisa: His stay in the hospital was long, but during those days I discovered what it meant to live in the present moment. I used to tell myself: "I have only the present; the past, with all its mistakes is already placed in God's mercy; the future is not yet in our hands . . ." In those days a new relationship was born among us. It was a relationship that had a supernatural side to it. In that hospital room there was a presence of God among us which seemed almost tangible.

Mario: But that wasn't the end. Our new relationship continued at home, as well, and not only between Luisa and me, but also with our children. I understood, in fact, that I had to know them better; I had to find time to spend with them, to understand them and take part in their decisions.

One experience of this was with Francesca, the youngest, who for awhile had been considering a deep and total choice of God, in his service. I remember that it was winter, a few days before she left home. On one hand it was a deep suffering for me; a daughter, the youngest, was leaving. On the other hand, I felt a deep joy. I accompanied her to her new community. Trying to overcome my emotions I told her as I was leaving "From this loss I am gaining . . ."

And then there was my relationship with Pino, my son. He is one of those noted young people of 1968. He was in high school then. Now he is an architect. He wanted to open an office in Milan. That was hard for me because he was another child of ours leaving home. I remember the evening that Pino started loading the car with all his belongings, including many books and journals. The car was being over loaded and it was clear that it could not be driven that way. I wanted to give him all kinds of advice, but then I told myself: "It won't help. Just put yourself at his service."

So I started simply to help him, and very soon he understood by himself that he could leave out certain heavy items. At 4:00 a.m. I got up to say goodbye to him, and I asked him if he needed anything. He, who usually doesn't say certain things, said to me quite openly: "You know, Dad, I really want to learn to love the way you do."

Luisa: I too felt I had to deepen my relationship with Pino and so when he went to America to spend some time with three friends of his I wrote to him, I would have liked to talk to him about God, but I knew he wouldn't accept that. So, with pen in hand, I prayed: "Jesus, give me the right words so that, without speaking of you I may put something of you in this letter." And then I wrote: "Pino, give the best of yourself in every moment." When he came back to visit us on Christmas Eve he said to me quietly as he greeted me, "That sentence you wrote to me helped me through the most difficult moments."

Like Mario, I also feel that this new life cannot be kept only for us at home. Now I teach in a junior high school and this year I had a young boy in my class who was very hard to handle. He would arrive in class with his clothes disarranged and the pages of his notebook always torn apart. He never seemed to be interested in learning.

I remember one day when he had upset me quite a bit; I asked myself: "But what does it mean for me to love? I cannot just 'tolerate' this boy . . ." I then invited him to my home so that I would have time to explain to him all the things he did not understand. One day I noticed again how dirty his notebook was. I had a new one which I gave to him. I also gave him a pencil case full of new pencils . . . "Ma'am" — he said immediately — "I'm afraid I will spoil it!" I understood right away that that gift was precious to him.

The day before the final test I told my students: "You still have a chance to study for tomorrow." The next day I gave each one of them a different problem. I kept an eye on my young friend . . . I noticed that, unlike other times, he was not asking any help from anyone around him and was working very seriously. I went near his desk and glanced at his paper. I said, "Stefano, I see you are progressing; that's the right answer." And he answered: "I studied geometry for three hours yesterday!"

compiled by Rosanna Cantelmi

The young and the Gospel

When I was outside sitting on my fire engine, I was making up a song — a really long song. My mommy called me to come and eat supper. I wanted to finish my song but I came right away to love my mom.

I came to the breakfast table and my special favorite bowl was there. I wanted my bowl but I let my sister use it because I wanted to love my sister.

Laura
4 years old

One day my mom told me that we were going to the Church. And I told her that I would help her out with the little kids, to love Jesus in her and in them.

Amy
6 years old

One day my mother told me to wash the dishes because she was going to the store. At first I didn't want to but then I loved Jesus in her, and while she was gone I washed them. After I washed the dishes I started to clean more things. When my mother got back from the store she saw the house so clean that she hugged me and kissed me. Then she went to her room because she was tired from shopping. I was really happy because I did something to love Jesus in my mother.

Claudia
9 years old

The other day I took some jelly and bread. I only made one piece but my little brother Sandro asked me for it so I just gave my piece to him.

Michela
7 years old

Well one time Maria had a blinking-eye ring and I asked her to give it to me. She said that I could have it and so I had it. Only then she wanted it back and I was going to say, "No. You can't have it." But I loved her instead and I gave it back to her.

The other day Maria threw her cards on the floor. My mother came in and said, "Teresa, please pick up the cards." I told her, "I didn't throw them on the floor. Maria did it." But Maria is too little to pick them up, so my mother wanted me to do it anyway. And I did it. I loved them both.

Teresa
5 years old

What is the Focolare Movement?

THE BEGINNINGS

FOCOLARE means "hearth," "family fireside." What first strikes people when they come in contact with members of the Focolare, whether in small groups or in large gatherings, is the atmosphere of a family. It is a family formed by many different people in various walks of life. The Focolare Movement is also known as the "Work of Mary." Under this name it was approved by Pope John XXIII in 1962.

The Focolare Movement began in 1943 in Italy. In the midst of the terrible destruction of World War II, Chiara Lubich realized that God is the only one worth living for. As a result, she began to center her life on the Gospel, together with a small group of young women who followed her. Their ideal became one of striving toward the fulfillment of Jesus' last prayer to the Father: "May they all be one" (Jn.17:21).

The life of Chiara and her first companions, and the spiritual way they spontaneously followed, gave rise to the unique form of spirituality of the Focolare Movement, a spirituality of unity. It has proved to be a powerful means of introducing the Gospel into modern life, of going to God together.

WHO ARE THE FOCOLARINI

Single men and women live in separate communities called Focolare Centers. Their principal aim is to achieve unity among themselves through mutual charity practiced twenty-four hours a day. They follow the evangelical counsels of poverty, chastity and obedience. They work as other laymen and women in regular jobs and professions.

Some married persons, even though continuing to live in their families, participate fully in the life of either the men's or women's Focolare Centers in their common effort to achieve this same unity. They are called "Married Focolarini" and form the backbone of a vast Movement within the Movement, called the New Family Movement.

THE VOLUNTEERS AND THE NEW HUMANITY MOVEMENT

The Volunteers, also called the "Volunteers of God," are a large group within the Focolare Movement; they would like to transform all human realities according to the Gospel spirit. The Volunteers are the backbone of the mass movement called New Humanity. The aim of this Movement is to help form a society made of men and women who are made "new" by the Gospel message and who can then bring new life to all fields of human activity (education, business, etc.). This results in new social relationships which, in turn, lead to the realization of new structures of society.

GEN

The new generations of the Focolare Movement form another Movement or, better, three movements: the Gen 2, the Gen 3 and the Gen 4 Movements, divided according to their various age groups. "Gen" stands for new generation. The Gen have committed themselves to living the Gospel message of love and to sharing with other youth the conviction they have that the Gospel is the answer to every question and the motive for everything they do.

THE MOVEMENT AMONG THE RELIGIOUS

Men and women religious — although they live according to their own rules and constitutions and are already a distinct part of the Church through their religious families — can also be associated with the Focolare.

Contact with the Movement helps them to focus their attention on the specific charism of their founders, and to see how it can be lived in the present time.

PRIESTS — PRIESTS' MOVEMENT —SEMINARIANS — PARISH MOVEMENT

Many diocesan priests are committed to living the spirituality of the Focolare Movement. Some of them live in community. They form the backbone of the Priests' Movement which is made up of priests who live the spirituality of unity.

FOCOLARE FAMILY

The largest group within the Focolare Movement is made up of men, women and young people who are connected with the Movement without having any formal ties with it. Their bond of unity stems from their acceptance of its spirit and their desire to live it.

ECUMENISM

The Movement not only crossed the political boundaries of more than 100 countries, it has also gone beyond the barriers erected for centuries between the various Christian Churches.

Ecumenical activities take place in the different parts of the world where the Movement exists.

In the past few years a promising, ongoing dialogue has been established with faithful of other religions.

SUMMER MARIAPOLIS

Summer meetings are held every year for those interested in the Movement and for those who wish to come into contact with it. For one week persons of all ages and walks of life are exposed to the spirituality of unity. Above all, they strive to practice it by creating among themselves a rapport that molds them into a community. It is intended to be a basic experience of such intense unity that the people will be able to bring it back into their own environments. And this is the most striking fruit of these conventions. They tend to be models of a world which lives according the Gospel.

PERMANENT MARIAPOLIS

The need to prolong the experience of the summer meetings brought about the birth of small cities called Permanent Mariapolis. They are made up of young men and women, as well as whole families, who are there for a designated period of time to be formed according to the Gospel spirit of unity.

They also attend classes in Sacred Scripture, Theology and Sociology and work for their own support.

MARIAPOLIS CENTERS

In addition to the Permanent Mariapolis, there are Mariapolis Centers, which are training centers for the members of the Movement.

FOCOLARE ADDRESSES IN NORTH AMERICA

NEW YORK:
P.O. Box 496
New York, NY 10021

CHICAGO:
P.O. Box 53426
Chicago, IL 60653

SAN ANTONIO:
P.O. Box 32302
San Antonio, TX 78216

LOS ANGELES:
P.O. Box 71701
Los Angeles, CA 90071

BOSTON:
P.O. Box 239
Roslindale, MA 02131

TORONTO:
P.O. Box 302 – Stn. T
Toronto, Ontario
Canada, M6B 4A3

livingCity is something special
livingCity is something special
livingCity is something special
livingCity is something special
livingCity is something special
livingCity is something special
livingCity is something special
For subscription, please use the enclosed envelope.

LIVING CITY
P.O. Box 126
JAMAICA, NEW YORK 11415

Non-Profit Org.
U.S. Postage
PAID
Permit No. 420
Long Island City, N.Y.

0184 21115L00000572
GRADUATE THEOLOGICAL UNION
LIBRARY-SERIALS DEPT
2400 RIDGE RD
BERKELEY,CA 94709

PRINTED IN U.S.A.